

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, MAY 23, 1901.

VOL. III, NO. 28

A note from Bro. J. P. Culpepper, Gloster, informs us of the death of his little babe. We extend sympathy to the bereaved parents.

Rev. J. H. Whitfield, the busy man, made us a one minute call. We are always glad to see him. His hopeful air makes us feel better.

We have just received a beautifully gotten up program of Coushatta Male and Female College, Louisiana. Dr. W. S. Penick is to deliver the Baccalaureate address.

The many friends of our brother F. R. Carloss, will for several weeks address him at 1208 Seneca street, Buffalo, N. Y. He is attending the Pan-American Exposition.

Rev. J. R. Nutt was a caller at our office Monday. He spoke to the B. Y. P. U. Sunday night to the pleasure and profit of all. He is at present a student in Mississippi College, and a young man of promise.

Rev. J. L. Finley, of Williamsburg honored our office with his presence this week. He was called home Tuesday evening to perform the burial services of sister Louisa Robertson, of Williamsburg. She was one of the oldest citizens of that part of the country.

We would call especial attention to the J. B. Walthall Saddlery Co., of this city. Anything in the line of new harness, bridles, saddles, and in fact everything usually found in his line can be had by going to his store or writing him. We take especial pleasure in commanding him to the Baptist brotherhood. He is a Baptist and faithful and true. You will run no risk in placing your orders with him by mail. He is strictly honest in all his dealings, and a high-toned Christian gentleman.

It is now barely two months till our State Convention at McComb City will convene. The 104,000 Baptists in Mississippi can accomplish much in this time. Let all, of us be at it; for there is much to be done. Our faithful missionaries throughout the State have toiled faithfully, and we all say with common consent that they must be paid by the time the Convention meets. The way to make the task easy is for every one to do something. Some can and will do largely as God has prospered them, others will do less; but let every blood-bought child of God do something for State Missions, and do it without delay. We can gladden Secretary Rowe's heart and greatly lighten his burden. "Bear ye one another's burdens."

Notes.

Dr. Henson, the distinguished pastor of the First Church, Chicago, is to be married on July 2d, to Mrs. Edith Boyden. We extend congratulations.

So able a paper as the *Christian Observer* (Presbyterian), speaking of our late Convention in New Orleans, says: The Southern Baptist Conference did thus and so.

Our big hearted brother, L. A. McDurmit, of Goodman, has our thanks for a gatherer, of his own invention which he has just sent Mrs. Bailey.

Friend Mc ought to make money out of this thing, and no doubt he will.

The stirring young pastor, Rev. J. Whitcome Brougher, of the First Church, Chattanooga, has been invited to supply, this summer, for Spurgeon's church, London. He will do well.

Pastor Spokes of Vicksburg, delivers the address next week before the Southern Baptist Theological Seminary, which will be as good as the best they ever heard in that great school of the prophets.

Judge Robert Powell, in his charge to the grand jury at Brookhaven, last week took high ground on the liquor question. He said, he once believed that the best way to dispose of the whisky question was by the open saloon; but now he was convinced that, it ought not to be sold anywhere, in any shape or form. We congratulate the judge, first for his conviction and second for having the courage of his convictions. We congratulate the people of this judicial district on having such a judge on their bench.

The Northern Presbyterians, in session in Philadelphia, are engaged with the great question of the revision of their creed. They want to review so as "to give a better understanding of what is most surely believed among us, and is in no sense to impair, but rather to manifest and maintain the integrity of the reformed faith." Of course we have not been asked for any advice; but we would suggest to all those in search of a creed, that they might find a very satisfactory statement of their faith coming down from above, at first hand in the Bible.—we do.

We are not in the habit of calling special attention to contributions to this paper, but as we were preparing in our mind an article

on the Co-operation question, and found after reading the manuscript of our esteemed brother, Dr. Searcy, that it so faithfully reflected our views on this matter, we decided not to write on the subject, but to give instead, the article referred to, which appears in this issue.

It covers all the ground, and is written in the characteristically good spirit of our honored brother Searcy.

The editor spent last Lord's day with Pastor Purser and his people. The occasion was the ordination of three deacons. With appropriate services, they were publicly set apart to their important work.

Bro. Parsons is the superintendent, and has a good, active Sunday School. The outlook at Brookhaven is hopeful. The town is going forward in several respects, and Bro. Purser seems determined that Baptist interests shall not lag; and when he determines a thing, it is far on the way of accomplishment. We spent a pleasant evening and night with his interesting family. We had the pleasure of meeting several old friends and making some new acquaintances. The fellowship of the saints is very delightful.

We are transferring our entire mailing list from old books to new ones. We are exercising the utmost care to avoid mistakes; but it is quite probable that some will occur in transcribing thousands of names. We request that all subscribers will look at figures on right hand corner of paper in margin opposite name. These figures show to what time the subscription is paid. If mistakes are discovered, please do not be too much upset, but just address a nice note to this office, calling attention to what you regard an error, and there will be no difficulty in adjusting the matter. Now, while you are examining your figures, see how far behind you are on your subscription, and promptly remit all arrears, and it will be a great favor to us. We know you are going to pay, but that which we receive six months hence cannot meet current necessities. We are trying to make the best paper possible, but, brethren help us by paying up, and even ahead.

Young brother C. M. Chapman will be ordained on the first Lord's day in June, at Rocky Springs church in Yazoo county. This brother is a worthy son of our beloved W. P. Chapman of Virgil, who has recently been greatly afflicted in the loss of a lower limb. May the son worthily wear the mantle of the father when it falls.

Brother, You Must Squeeze.

The following was written for Welsh readers, but if we mistake not, there are communities in our own land that will also furnish illustrations of the "squeezing" plan of supporting the pastor. If any can recall, within the bounds of their acquaintance, a counterpart to this sketch, we beg them to make the application and to learn a lesson from this very suggestive chapter:

Lately a church, or rather the lords thereof, made a resolution that their minister must be satisfied to live upon what they could collect at the end of the month, let the amount be little or much, and that they would not from that time forward bid themselves to make up any particular sum. This resolution they communicated to their pastor, with the solemn advice, "Brother, you must squeeze; the times are hard." He replied that he would think of the matter, and see how the plan was likely to answer.

In a few days he called upon the owner of his house, who was a member of his church, and told him he could not promise to pay him any specific sum for the house from that time forth; and the times were hard and he must squeeze, but he would pay for it as circumstances would permit. The landlord stared at him in astonishment, and replied, "Man, who lets houses in this manner—to pay as much as you please for it? Did any one ever hear of such a thing? I thought to advance the rent a pound next year. You shall not have my house, I am sure, for one penny less."

He next went to the miller and asked for a sack of flour. "Certainly," said the miller, "but do you know that the price of flour has advanced since you purchased the last?" "I was not aware of it," replied the minister; "and indeed it is of no great consequence, as the order of things is changed; I am to give what I can for it. Brother, you must squeeze; the times are hard." "Good, or bad," answered the miller, "I must have according to fifty shillings per sack for it. Hesken man who sells flour upon such terms?"

He next proceeded to the farmer and asked for a bushel of wheat. The farmer said he should have it, but it would cost him eight shillings and six pence. "No, no, brother," replied the minister. "You must squeeze; the times are hard. I will give you as much as I can at the end of the month, after seeing what the collections will be." "What has that to do with the price of wheat?" exclaimed the farmer. "I have a great rent to pay next month, and I do not know how to bring this to bear between the wages, the tithes and the paymeants." This brother kept a large farm and paid specific wages to the laborers, except Jack, the half-witted boy, who was at hand to feed the cows for the women, and clean the out-houses, etc.

The minister next called upon John, the shoe-maker, who, after hearing his terms for a pair of shoes, began to put the snuff into his wide nostrils, which were as black as two chimney flues, and talk very sarcastically of respecting such terms. "He would not put a cent upon a shoe for less than three pence."

Reply To Bro. Schilling.

Bro. Lawrence so clearly defined his position in his reply to Bro. Schilling that it is difficult to see how he could have been misunderstood, but Bro. Schilling has gone wild again and set up a straw man and props to knock it down. His last article is a rebash of his first, yet fuller of contradictions and false logic. He says that Bro. L.—and myself affirm that Christ inherited from his mother a depraved human nature, and consequently was predisposed to evil. He says "Christ inherited from his mother a depraved and fallen nature, and as such, was predisposed to evil." This statement is misleading as is shown from Bro. L's own words. "I hold," says L—"That Christ assumed fallen human nature, that is human nature after sin had blot-

ted its original glory and withered its beauty and excellency. That Christ came not in nature before the fall while its glory was fresh in it, but he came in the likeness of sinful flesh, (Rom. 8:31), that is in flesh that had the mark and consequences of sin upon it, flesh attended with the whole troupe of human infirmities that sin at first brought into our common nature." Brother L. has defined his use of the term "nature" and of the sense in which "depravity" is used when joined to nature. Neither Bro. Schilling nor any one else has any right to give any other meaning to the terms used than that which Bro. L. gives, for in the ethics of controversy a man has a right to define his own terms and when once defined his opponents must accept his explanation as conclusive. Now if the word *nature* be used as Brother L. says he used it and *depravity* with respect to nature be understood as defined by him then brother Schilling's article is entirely without the scope of Bro. L's argument. To use these terms in any other sense than that in which brother L. uses them is to do him a gross injustice. If brother S. thinks he must reply, let him confine himself to the point in question and unless he does he will simply be pitching straws at the wind.

Bro. L. affirms that Christ was holy and without sin and brother S. says he affirms the opposite.

Bro. L. says my position on the miraculous conception of Christ, "a body hast thou prepared for me" and "the second man is of heaven" is "unsatisfactory" but fails to give any reason. I see nothing in brother S's article that refutes a single position of mine. Yet he attempts to do so by the use of a syllogism. Bro. S. fails to see the meaning. If the Logos had become literally "flesh" without any vestige of divinity then his syllogism would have had some weight. Literally the Logos did not become flesh; nor did I use it in that sense. Bro. L. represents me as holding that divinity was actually changed in flesh. My contention on this point is that Christ was as truly a human being as a divine being, and these two natures support but one person. There is not a human person and a divine person. Christ in his incarnation still retained his "divine consciousness," "mode of existence," divine nature, and essence, yet "the word was made flesh" (John 1:14). As Dr. Hovey says, "The expression which he (i. e. the evangelist) has employed naturally signifies that the word, though divine became human." Meyer expresses in a very few words all that I meant by God becoming flesh. He says: "In Jesus Christ was the absolute synthesis of the divine and the human." I quote Dr. Hovey again: "This term does not assert that the divine word was converted into flesh or human nature. It only declares that he became one of whom true humanity could be affirmed." See 1 J. 4:2; 2 J. 7; 1 Tim. 3:16; Gal. 4:4; Rom. 1:3; 8:3. Surely brother S. cannot misunderstand me on this point now. Brother S's syllogism like the other of his argument vanishes away.

As to the suffering of divinity, let it be remembered that it was a person that suffered. Brother S's article upon this point is ludi-

cious. Neither brother L. nor myself have argued that divinity alone suffered, but affirm that it was the God man. A child is neither all of his father or all of his mother but he partakes of the nature of both and still he is but one person. When that child suffers both natures suffer yet both are so blended and united as to make him one person. Christ has a human and divine nature but one personality. The consciousness of the suffering of Christ lay in his personality and since he was but one person, which person was applied to the human as well as the divine, both natures suffered. In order to show that divinity did not suffer it must be proven that each nature had its own separate and distinct personality, all attempts at which would be vain.

I submit some statements from Dr. F. H. Kerfoot, late Prof. of Theo. in the S. B. T. S. He says:

1. "To deny that the divine nature can in any wise suffer is equivalent to denying that he has any emotional nature."

2. "To deny that the divine nature can suffer involves a denial that the divine second-person of the divinity had any lot or part, or even sympathy with the sufferings with the God man."

3. "The Bible does not show any concern about guarding the divine nature against intimation of a power to suffer. It ascribes to God without hesitation such experiences and feelings as in our language mean suffering, if they mean anything." Again; "So also it was, we think, the God man that suffered, not simply the humanity of the God-man."

The same person who rested at Jacob's well, wept at Lazarus' grave, raised Lazarus from the grave, calmed the raging sea, fed the five thousand, agonized in the garden of Gethsemane, spoke unto the thief, while on the cross, directed attention to his mother, said I thirst, and said "Father into thy hands I commend my Spirit." It was the God-man who was conscious of any experience he had" and this can not be disproved.

Before closing this article I will put some of Brother S's reasoning in "syllogistic form."

1. "Suffering is the result of sin."

2. Christ suffered.

3. Therefore Christ sinned.

1. "It was the nature" (Christ's) that suffered.

2. "Suffering is the result of sin."

3. Therefore the nature of Christ sinned."

A third one :

1. "The same nature sinned must pay the penalty."

2. Christ's nature (according to Bro. S.) paid the penalty.

3. Therefore Christ's nature sinned.

Alas! To what extremes will false reasoning go.

If Brother S. fails to see clearly our position now, I cannot think it will be any fault of ours.

L. F. GREGORY.

Itta Bena, Miss.

I want to speak to the churches of the Hobolochitto association, and those of the Lebanon, which are in the geographical bounds of

between services and lectures.

It is not probable that any but decent, self-respecting people will expect to find congenial association in the society of those who will attend these gatherings, consequently, our people may expect to find themselves in good company when they get here.

The location is ideal, right on the beach with beautiful shades, the soft breezes from the Gulf—every day—without dust, cooling and refreshing to a degree that must be experienced in order to be appreciated; good, pure water, all combined, make this place one of the most attractive of all the locations along this delightful coast.

Add to the above the great advantages, social, intellectual and religious, from the meetings and lectures which will last for three months, and the Gulfport Chautauqua Association has possibilities unbounded.

If God spares and prospers us we will soon rejoice in the realization of the dream of 20 years. With best wishes, I am

Yours truly

L. E. HALL.

College Tidings

Our Graduating Exercises will be Wednesday the 29th instead of Thursday the 30th, as announced last week. Hon. W. M. Cox, who was to speak on Wednesday, has been forced by ill health to cancel all speaking engagements. We want him to take the rest, as all true Mississippians are interested in his restoration to health. The vacant place thus created, however, leaves room for the graduating exercises on Wednesday and as some of our trustees and students are anxious to get off early on account of the reunion at Memphis, the change has been made. The closing exercises of the two colleges will last from Saturday night the 25th, until Wednesday night the 30th.

Within the last week I have received two anonymous letters containing \$5.00 each for the President's Home; one from Lansdale and one from Wesson. One of them was a woman, who wanted to be one of the thousand women in Mississippi, for whom Mrs. Nutt had called to give Mississippi College \$5.00 apiece this year. Thus far I have found an average of 27 women at \$5.00 each. Oh, that others could be found, and that a few hundred more men worthy to associate with them! The contract for the President's Home has been let, and the rest of the money must be had, if I have to leave all other work and hunt the brethren up individually and get it. That would mean a needless sacrifice of other very important work.

W. T. LOWREY.

Our buildings are nearing completion; our grounds are being enclosed; our artesian well is going down, 50 gallons a minute to be raised 30 feet above the ground, insured. We will be ready for protracted meeting by June 20th, and we intend to arrange for comfortable sleeping and good eating for several hundred. Everything will be neat, clean and at reasonable rates as practicable. Temporary accommodations for bathing will be provided, and during the entire summer, boats and fishing tackle can be had at our wharf for those who will want to engage in fishing

I was enabled to enjoy the Convention at New Orleans, through the great kindness of Bro. J. A. Weatherford, who furnished not only the wherewithal for my car fare, but for my expenses while in the city. For which I am humbly grateful to God and to the generous brother.

The church here has treated the pastor and family with great and uniform kindness. May the Lord bless them and help me to be a faithful shepherd.

Truly,

S. G. COOPER.

That Cooperation Question.
J. B. SEARCY.

I think it is a fact that we have had no question before us for the past ten years that has so generally and interestingly interested Southern Baptists as this one.

The S. B. Convention at its organization in 1845 started out with the avowed purpose of eliciting, combining, and directing the energies of all the Baptists in its bounds, in one supreme effort to give the gospel to the world.

At the beginning, this work was put into the hands of two Boards, as active agencies, viz., the Home Mission Board, located at Marion, Ala., (now at Atlanta, Ga.) and the Foreign Mission Board, located at Richmond, Va.

Ten years ago the S. B. Convention saw fit to establish a third Board, called the Sunday-school Board, located at Nashville, Tenn. In addition to these specific agencies, the S. B. Seminary was established at Greenville, S. C., and more than a quarter of a century ago came to Louisville, Ky., where it now flourishes.

These agencies in the last half century have gone very far towards the ends contemplated in the forming of the S. B. Convention. I think it is true that we have more Baptists co-operating in this great work than the whole number of Baptists at the time of the organization of Convention, and yet when our brethren began to look at the great number of Baptists in our bounds, and the aggregate amount of our contributions as the 19th century was about going out and the 20th century drawing upon us, some of them grew alarmed, and felt that the work of the Convention was a failure. This was intimated some three or four years ago, but not openly declared at last year at the Convention at Hot Springs. There a plan was prepared to better the condition of affairs. It was recommended:

"The observance by our churches of the year 1850 as a memorial year, in which along with thanksgiving and praise to God, special effort should be made to more fully inform our people of the gracious fullness of the divine blessing received during the past century."

This highly commended itself as the right thing to do, and so far from breathing the pessimistic spirit of the speeches made at the Convention, it presented a hopeful view, and one of gratitude and praise to God.

The second resolution proposed was "The better organization and equipment of the denomination for the mighty work that lies before it in the century to come."

Certainly no true Baptist could object to this. Truly "a mighty work lies before us" and all need the best "equipment."

But at this point the fog begins to thicken and the mists to fall. The first thing proposed is "To make special arrangements for the actual enrollment of the churches and pastors, and several leading members in each church within the bounds of the Convention, and for securing annual tabulated statements of the contributions of the churches for the various objects of the Convention, and for

securing such other information as may be desired."

Our excellent brethren who urge this measure seem to have forgotten the trouble David got into by "enrolling" the Lord's people once before. The language used in the resolution is to some of us objectionable. It speaks of enrolling "the churches" and "the pastors" and "several leading members in each church."

In some churches it is very hard to tell who "the leading members" are. And in other cases, "the leading members" lead in the wrong direction.

If they can bring in a report a year hence upon which they are agreed, I think there will be no difficulty in adopting it by the Convention. Meanwhile let us all work the agencies we have for all they are worth. I feel that our people who did not attend the Convention had a right to know the status of this question.

pense of the fourth Board. Nearly all day Monday was taken up in its discussion. There were about as many opinions as speakers. Many wanted to speak but could not get the floor. I wanted to speak but did not know what to say, and so held my peace, and tried to look wise. The question was finally submitted to a Committee of five to report at our next Convention that meets a year hence at Asheville, N. C. The excellent brethren appointed on this Committee represent the most divergent views as to this question.

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That Gulp at Chautauqua, Etc.

Or rather, etc., and the Gulfport Chautauqua. The etc., in the trip to Jackson and Clinton. I made this trip some four or five weeks ago, and felt that I saw a number of things worthy to be written up for THE BAPTIST, but there is too much of it to put into one article, as folks don't read long articles.

First, I had never visited our Orphanage before. I am ashamed to say it, but it is true. My stay in Jackson has heretofore been brief and busy, and I had never gotten time to run out and see the Orphanage. My visit there was a most pleasant one and has left memories which led me to appreciate more the unselfish work of Brother and Sister Foster, and which gave the Orphanage a warmer place in my heart. The Orphanage is now a better managed and better equipped institution than we Baptists had any right to expect, from the amount of money we have put into it. Brother Foster and his good wife have certainly shown business ability as well as consecration. No Baptist in Mississippi need feel that money given to the Orphanage is not well invested for the cause of Christ and humanity. When the Orphanage movement was first started, some of our brethren thought the time inopportune, and rather thought it would be best to wait until some other burdens were off our hands before undertaking that; but I give it here, as my candid opinion, that the orphanage has not in any way crippled any other branch of our work, or taken any money that would have gone into any other line. Furthermore, I believe it has helped every branch of the work. I rather think there is no other enterprise of Mississippi Baptists that will do as much to touch and tender the hearts of our people, loose their purse strings and develop them in Christian giving as the orphanage will do. Sister Foster drove with me into Jackson, and she told me about their struggles with the Orphanage, and how at one time she had taken the cover that she really needed for her own children and given it to the orphans. I felt ashamed of how little I had sacrificed for Christ and his little ones. I wish every Baptist in Mississippi could visit the Orphanage. When you are in Jackson don't fail to go out, if it costs you a sacrifice.

I worshipped with Bro. Yarborough and his people Sunday night, and it felt real good to worship in our Jackson church clear of debt. Wish I had time and space to say more on that subject.

I went to Clinton and attended the anniversary of my old literary society, for the first time since I left college, fourteen years ago. Of course, I have made a number of trips to Clinton since that time, but never before on the occasion of the society's anniversary. I was again impressed that Mississippi College trains boys to speak in public and to feel an interest in our great public questions. Some of our people—very ignorant—think that Mississippi College develops preachers and not citizens, and that if they are going to prepare their boys for public life the University is the only place. I wish all such could have heard those speeches and could realize what Mississippi College is really doing to develop strong citizens and prepare boys for the best success in every line of life. I find Clinton people alive with interest on the question of the new President's Home, and the new prospect for Hillman College. But I must not make this article long.

The trip over the new G & S. I. road down to Gulfport was exceedingly interesting. How that pine-woods country is developing and what splendid changes we are going to see in that part of Mississippi within the first quarter of this century. We Baptists must take hold and do things down there. I admire the energy that is being exerted by other denominations in that territory, and rejoice in everything that is being done for the civilization, culture and christianization of the people; but we Baptists have the right-of-way down there and we can't afford to resign it. On the Gulf coast, of course, the Catholics have a stronger hold than the Protestants, but we are beginning to make ourselves felt. Our whole denomination owes a debt of gratitude to Bro. Hall for what he has done and is doing at Gulfport, and that Baptist Chautauqua is by no means the least thing he has done. I rather think it is the greatest. I predict that before the end of this decade the four acres of ground and the buildings upon it will be worth \$100,000. Does this look visionary? Wait and see. But the money value is not the greatest end to be attained, for we must make that Chautauqua a great power for our denomination, and for the religious and intellectual development of the Gulf coast. We want to bring before those people every summer some of the very bravest men of our denomination. For this year we have begun too late to accomplish what might otherwise have been accomplished. We have tried to secure the services of Dr. P. S. Henson and Dr. Russell Conwell for lectures and sermons this season, but both had all their time engaged before our applications reached them. Both, however, write letters expressing interest in the movement, and we hope in due time to bring them and other men of great power before the Baptists of the Gulf coast and the assembled Baptists of Mississippi at the Gulfport Chautauqua. We are arranging a strong program of two weeks, consisting of lectures, sermons and artistic entertainments

from the strongest talent. Governor Longino has agreed to open the assembly for us with an address, on Wednesday, July 24th. Beginning with that date we hope to give two weeks which will be a perpetual feast of good things intellectual and spiritual. So if you want an outing for the summer go to Gulfport early in July and stay through the first week in August. It will be great for your health physically, intellectually and spiritually.

B. G. LOWREY.

Greenwood Miss.

Some Suggestions.

I have before me three numbers of a little paper published by the First Baptist Church of New Orleans. It is intended to be purely local, being gotten up by Deacon J. L. Furman and Bro. A. Smith, Pastor C. V. Edwards, of course, being chief editor. Such periodicals are sometimes a very great benefit socially, and doctrinally and educationally.

That reminds me of the unfortunate neglect of Baptists in the matter of denominational schools. They have in two remarkable instances abandoned important fields to others. Their children attend these others and if not drawn away from our faith are often weakened.

Again, some of our churches do not keep up Sunday-schools and a larger number do not favor the B. Y. P. U. Those organizations of other denominations gather the young, therefore, and with no effort win them to their faith and practices. And the work still goes on unchecked.

Meridian has suffered along this line. It once had the entire field; but allowed its Female College to go down and has failed to establish even a high school for boys. There is nothing of the kind here now outside the public schools, which are good, as is true, but the Roman Catholic authorities are planning for one.

In the matter of Sunday schools we are doing right well; but ought to do better. The First church is in active work, and so is Fifteenth avenue on South Side. Forty-first avenue has started a home department, and the B. Y. P. U. has taken on new life, contemplating a mission in a needy district.

Emmanuel is pushing its work and illustrating important principles. Seventh avenue still keeps up a Sunday-school and Sunday night preaching services. The Highlands property is out of debt, but the church is greatly discouraged by removals, etc. Just beyond is a settlement needing attention.

What is said in relation to white churches applies with equal force to the colored. There are seven of them within the corporate limits, some of them having excellent houses of worship. They are friendly to the white churches and receive advice and help gladly. We ought to visit their churches more.

L. A. DUNCAN.

Mr. Sophie—Well, Willie, your sister has given herself to me for a Christmas present. What do you think of that?

Willie—Huh! That's what she done fur Mr. Brown last year, an' he got her back before Easter. I bet you'll do the same.—Ex-

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The Situation at Oxford.

For many years, just how many we do not know, it has been the bad habit of the University of Mississippi to have a "commencement ball"; and the time was, when there was no great amount of outspoken objection to it. But, in the progress of human events, as education and refinement got the ascendancy over the weaker and baser things of our human nature, and the principles of our religion more generally accepted by our people, it followed, as night the day, that the management of the University would cease to tolerate in their commencement exercises a thing so full of evil, so demoralizing and hurtful to our young life, as the modern dance has everywhere, on all occasions, shown itself to be.

The students of the University of Mississippi desire to endorse the article printed below, in order that the people of Mississippi may understand the true condition of affairs fully:

Mr. John W. Robertson was dismissed from the University for the authorship of this extract from the *University Magazine*, and the students realize that, if this state of things is not brought to a close, the University will lose all of its former prestige. Mr. Robertson was editor-in-chief of the *University Magazine*, an honest and upright gentleman; who stood well in his classes and with his college mates. The article was written from a purely unselfish standpoint, and for the good of the University, and we think his dismissal an outrage.

At first glance, it can be seen that the spirit of the students is bad. You can see from their endorsement of Mr. Robertson's fling at what to most young men coming up in our Mississippi homes are the serious, solemn and holy services of the chapel, that they think more of fun and sports than they do of the more serious and weighty matters of college life. Really, their plea for the "prestige" of the University is pitiable in the extreme, and is unworthy the sons of such noble sires as we have in Mississippi.

If this claim of the students be true; if the chief attraction at Oxford during commencement is the "dances"; if more people go there to dance than to hear the debates, the oratorical contests, the sermons and addresses, always delivered by our ablest divines and best statesmen—if this claim is really true, then the situation is deplorable and the time has come to close up the University, for it has outlived its usefulness and has become an intolerable nuisance.

When restrictions are passed prohibiting dancing during commencement, in order that we may fully enjoy the delectable exercises of the chapel, we are reminded of some of the ancient laws that gave a choice between suicide and public execution. We would with difficulty believe that any body of men would pass such a law as this when common sense and even ordinary wisdom would plainly show them that, unless this regulation was violated, it would result in the utter destruction of commencement.

The existence of the dances destroys one of the most interesting features of com-

THE BAPTIST.

May 23,

mencement week, and we have no hesitation in saying that it is one that attracts more visitors to Oxford than the entire remainder of the program."

When the *Magazine* came out the editor, Mr. J. W. Robertson, was called to appear before the faculty, and, on owning the authorship of the offensive editorial, was promptly expelled from the institution, claiming, as he did, that as a student he had the right to criticize the management of the institution. This action was followed by a petition, signed by 108 students, calling upon the authorities to rescind their action expelling Mr. Robertson—and presumably that abolishing the "ball," too—and then to consider the incident closed.

One of the first and greatest tasks before our schools, from the primary up to the great *University* is to inculcate a love and respect for law and order—a failure here is fatal. The only decent thing, a student can do, when he goes to an institution, is to submit to all the laws and regulations of the same, or gracefully withdraw, and go home or elsewhere. Obedience must be insisted upon by the college authorities. The student must not take liberty for license. He must come to regard the faculty as composed of his best friends, and the least clash between student and faculty is to be most carefully avoided. If at any time, there should arise a doubt, in the mind of the student as to the wisdom of any act performed by his best friends, the faculty, he must give them the benefit of the doubt, and go right along with his work.

Let the authorities of the University stand firmly upon their decision; let the people back them up in it; and let the students see their mistake and the absurdity of their revolt against the constituted authorities of the institution they claim to love; and seeing it, let them drop their contention, and unite their efforts with those of the authorities in upholding the honor and dignity of the University, along the lines marked out by the latter, whose interest in the institution, is unquestioned, and most pronounced for her increasing prosperity and usefulness.

[Since the above was written, the University faculty have given out a statement that makes interesting reading when compared with what the students gave out. In the first place, they did not take any action at all (we are sorry they did not) with reference to the commencement ball, that comes after the exercises are over; they only prohibited the dances that came off last year during the progress of the exercises. Not satisfied with one ball, the students had a ball every night—Monday night, Tuesday night, Wednesday night, and it is the every night dances that

The Situation is] are prohibited. The faculty also state, that at the time, the students published their "address to the people of Mississippi," in which they complain that their petition had been ignored, their (the faculty's) reply was in the hands of the students, and for reasons unknown to them was not given out to the papers.

We are pleased to note that the faculty stand firmly by their first decision, in which they will have the unanimous support of the people.]

have heard of the like many more times in other institutions. We have seen them go so far as try to turn off different members of the faculty, one by one, as they did not "toe the mark" to suit some popular fellow.

We know from experience, as well as a somewhat extended observation, that the average school-boy is very smart and quite capable, in his own estimation, of administering the affairs of a concern much greater than any school in the commonwealth; but with all of this fund of conceit to his credit, it is hardly the thing, just yet, to turn over the whole matter of school administration to him.

That which we would like to see eliminated from this splendid address is the statement with respect to the Anabaptists of England. In speaking of them the eloquent Doctor says: "I am not ashamed of these people. They did not become immersionists until about the year 1641, but in every other respect, they were good Baptists, and much nearer the New Testament standard of faith than many in this day who claim to be the only representatives of Baptist orthodoxy." The words in italics are those that are especially objectionable in a great speech like this, one before us. The Doctor speaks as though it was no where, even so much as questioned that immersion was restored by them in England in 1641; whereas the truth about the matter is, that there is abundant evidence, and of a character so trustworthy, as to be accepted by the commonality of us as upsetting the 1641 theory altogether, and so trustworthy that expert historians have some trouble over the matter. All this being true, we would think that it would have shown better taste, not to have referred to the matter at all; and, in the event that it was referred to, fairness would suggest that some respect be shown to the abundance of the testimony on the other side.

Then, that which we would like to see more light upon, and hence modified is the claim that it is in violation of the principles of religious liberty, for the government to

DR. HAWTHORN ON RELIGIOUS LIBERTY.

We have read and re-read Dr. Hawthorn's great address delivered before the Southern Baptist Convention, in New Orleans, on "What Baptists Have Done and May Do for Religious Liberty," and unhesitatingly pronounce it a document that ought to find its way, in permanent form, into the library of every citizen of the Republic. It ought to be told to our children's children; not merely as a memorial of what Baptists have done, but as an earnest of what ought to be done in the years to come.

Before this is done, however, there are two exceptions that we think ought to be made to the matter contained in the address—one of which ought to be eliminated bodily, and the other modified somewhat.

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THE BAPTIST.

supply the army, navy, penitentiaries and Congress with chaplains. We do not think that the point here is well taken, as the parliamentarians would say. A convict is not a citizen; he is the property of the State, and as such he can be destroyed, sold, confined, imprisoned, made to do hard labor or anything else. In this case we do not just see how the doctrine of religious liberty comes in for violation, when the State has the gospel preached to her own chattels. Nor do we see just how it comes in, with the army and the navy chaplains. Those who enlist in either the army or navy, belong to the government, do they not, for the full term of enlistment? They have no will or mind of their own with respect to what they will do, nor when they shall do it. The State says go, and they go; and they come when she says come. Their very lives are in the keeping of the State; and in a sense their souls, too. The State having taken away their civil liberty, certainly has some responsibility in the matter of their religious training, has she not? It seems to us that there is a difference here in the application of the principles for which we all plead, from what there is with regard to the private citizen.

At any rate, we want more light on this feature of the subject; and would be glad, if it is not asking too much of some one who champions the other view, to have the question cleared up a little.

If we can have absolute religious liberty, the complete divorce of church and State; and now, have it not, we owe it to ourselves to the whole world besides to have it, and give it to them, in so far as we may be able.

The people of Gulfport have been resorting to quite a novelty in Christian work. We have just read a poster which announces an ice cream supper for the benefit of the organ fund of the Episcopal Church, and that dancing will follow the supper. The poster runs thus:

NOTICE

"An ice cream supper will be given Thursday evening, April 18, at the school house for the benefit of the organ fund of the Episcopal Church. The hours of 3 p.m. to 5:30 will be devoted to children.

After the supper, dancing will begin at 9:30. Admission: Gentlemen 25c. Ladies and children free."

What next? (Ed.)

We have arranged to treat our readers to a picture and life sketch of all the governors and ex-governors of the Southern States. We begin this week with Ex-Governor W. J. Norton, of Georgia. We introduce him first because he was president of our great Southern Baptist Convention at New Orleans; second, because he is among the oldest now living. We do this as a matter of education and particular information. We are quite sure our readers will appreciate our effort and expense in getting up this feature of our paper.

THE STORE THAT SAVES YOU MONEY ON EVERYTHING YOU BUY.

JONES BROS. & CO'S

MAMMOTH RETAIL STORES, JACKSON, MISS.

No Other Store Can Supply Your Wants as Economically as This Store.

Silks.

Specials in Silks for 175 yards Black Peau De Soie actual dollar quality, at 84 cents a yard.

88 yards of very handsome Black Peau De Soie, regular \$1.50 quality, at \$1.19 a yd.

76 yards of full yard wide Black Taffeta, the very finest quality and actually 36 inches wide; this identical silk is selling in New York at \$1.75; our price is only \$1.35 a yard.

140 yard very heavy Black Taffeta, regular dollar quality; at 75 cents a yard.

Millinery.

Our Millinery bears fashion's stamp of approval, it's the finest and most reasonable ever shown in Jackson.

If you want a real stylish HAT, visit the Millinery section of our store.

White Goods.

Our stock of White Goods is certainly the most attractive every shown in Jackson.

French Linens.

A very sheer and exceptionally fine imported fabric 48 to 50 in. wide, many prefer them to organdy, the prices are 40, 50, 75 and 95c a yd. In the 50c quality we have these colors: Black, Ecru, Maize, Red, Blue, Pink and Green.

French Organies.

We have the imported Organies, full 70 i. wide at 30, 50, 60, 75 and 90 cents a yard.

The Home.

God's Watch O'er You and Me.
God's watch over you and me is in the
breeze.
When comes to dressy night, the
evening's best time,
And, when along the west, the day-
light flies,
And stars come out, the watch is o'er
us still.
God's watch over you and me is in the
breeze.
That whispers from the air when
sties and fair,
And when the north wind ends the
mighty trees
And howls along the waste, his watch
is there.
God's watch over you and me is in the
breeze.
When in his smile they grace each
sunny day,
But when the earth grows sad and dreary
hours.
Ae long he has not turned his face
away.
God's watch over you and me is in the
breeze.
When earth's best joys are ours—
sorrows and loss,
When naught remains still is our faith
sublime.
His tender eyes still watch us from
above.
God's watch over you and me is in the
heart.
Though all life's greatest joys shall
seem to be,
Still we must trust, for how can faith
depart?
We know God watches over you and
me.
—L. Price.

Wise Rules of Conduct.

Stephen Allen, once mayor of New York City, carried these maxims in his pocket book:
 1. Keep good company or none.
 2. Never be idle.
 3. If your hands cannot be usefully employed, attend to the cultivation of your mind.
 4. Always speak the truth.
 5. Make few promises.
 6. Live up to your engagements.
 7. Keep your own secrets if you have any.
 8. When you speak to a person look him in the face.
 9. Good company and good conversation are the suns of virtue.
 10. Good character is above all things else.
 11. Your character cannot be essentially injured except by your own acts.
 12. If any one speaks evil of you, let your life be so that none will believe him.
 13. Drink no kind of intoxicating liquors.
 14. Ever live (misfortune excepted) within your income.
 15. When you retire to bed,

think over what you have been doing during the day.

16. Make no haste to be rich, if you would prosper.

17. Small and steady gains give competency, with tranquility of mind.

18. Never play at any kind of game of chance.

19. Avoid temptation, through fear you may not withstand it.

20. Earn your money before you spend it.

21. Never run into debt until you see a way to get out again.

22. Never borrow if you can possibly avoid.

23. Never speak evil of anyone.

24. But just before you are generous.

25. Keep your children innocent if you would be happy.

26. Save when you are young, to spend when you are old.

27. Read these rules at least once a week.

Spain's Losses of a Century.

Of the geographical changes that the political map of the world has undergone since the early years of the 19th century, the shrinkage in the dominions of Spain are the most remarkable. At the opening of the century the whole of South America belonged to Spain, except Brazil, which belonged to Portugal, and the Guiana settlements, which were then mere trading points on the northern coast. All of Central America and Mexico belonged to Spain, and what is now the United States, Spain owned Florida and a very large part of all the territory west of the Mississippi, including California as far north as Puget sound. For a generation previous to the year 1900, even the vast Louisiana territory also belonged to Spain. In addition to these continental colonies, Spain owned Cuba and the West India Islands, and off the coast of Asia the great Philippine group. What is left the Spaniards is, after all, by far their most valuable possession, namely, Spain itself.—Review of Reviews.



No other article used in the domestic economy of the household has so many enthusiastic friends among the housekeepers of America.

No other article of food has received such emphatic commendation for purity and wholesomeness from the most eminent authorities.

The great popularity and general use of the Royal Baking Powder attest its superiority.

The "Royal Baker and Pastry Cook" containing over 100 most practical and valuable cooking receipts—free to every patron. Send postal card with your full address.

ROYAL BAKING POWDER CO., 160 WILLIAM STREET, NEW YORK.

this, but he proposed: "Here's to France, the moon whose magnificent rays move the tides of the world." Franklin then arose, with an air of quaint modesty, and said: "Here's to George Washington, the Joshua of America, who commanded the sun and moon to stand still and they obeyed." —Ex.

"E" is the most unfortunate letter in the alphabet, because it is never in cash and never out of danger, says an exchange. The afore-mentioned exchange forgets that "e" is never in war but always in peace. It is the beginning of existence, the commencement of ease and the end of trouble. Without it there would be no bread, no meat, no water, no gospel, no heaven. Yes, and it is the end of life and the beginning of eternity, and while we can get along without it in living we cannot in death. —Ex.

A TEXAS WONDER.**HALL'S GREAT DISCOVERY.**

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. R. W. HALL,
Sole Manufacturer, P. O. Box 629, St.
Louis, Mo.

For sale by all druggists.

READ THIS.

West Point, Miss., Feb. 25, '90.—I want to state that I have given Dr. Hall's Great Discovery for kidney and bladder troubles a trial, and take pleasure in stating that nothing I have ever used gives such complete relief. It is undoubtedly all that it is recommended.

Yours truly,
J. W. WASHINGTON.

Grape Juice in Ice-Cream.

I made a discovery recently in experimenting with grape juice ice-cream, finding to my surprise that a delicately flavored and beautiful violet-colored cream resulted from the use of these proportions: Take one pint of rich cream and

**Our Stock is Complete.
All Shades.**

Virgin White, Celestial Blue,
Violet, Light and Dark Plush,
Pink, Apple, Nile, Grass and
Moss Greens, Canary, Ruby,
Terra Cotta, American Beauty
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rolls, ten feet long 14c

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SWEET PEA, VIOLET,
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IS A PRETTY GIRL WITH HER

**Crepe
Paper
HAT.**

Have you seen them? They
are the
VERY LATEST

in Feminine Headgear—the cool-
est, daintiest creations imaginable
—and so easy to make, only, of
course, you must be careful to use
good Crepe Paper, else you cannot
get the best effect.

ATTENTION!

CONFEDERATE VETERANS AND OTHERS.

A very low round trip rate will be
made by all the lines at Memphis
account of the Confederate Reunion
to be held at Memphis, Tenn., and beg
to advise that by depositing tickets
with the Joint Agent at Memphis, same
will be extended until June 19th.

THE IRON MOUNTAIN ROUTE

Will on May 29th and 30th, sell round
trip tickets to points in Arkansas, all
to points in Texas, Oklahoma, and
Indian Territory at one fare plus \$2.00.
These tickets will have a final limit of
three weeks, and allow stop-overs at
pleasure on the going trip 15 days.

Prompt attention to mail orders.

Satisfaction guaranteed.

Mrs. W. C. JOHNSTON,
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It is our pleasure to announce
that we are prepared to fill all
orders in our line of business,
which is exclusively MILLINERY
that styles and correct prices
less but give satisfaction.

Respectfully,

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The best book for Church Work and Worship published. Sixty-four pages, 75 cents.
Contains hymns on Baptism and Lord's Supper.

From Valje C. Hart, Song Evangelist: "The
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From Dr. W. A. Clark, editor Arkansas Baptist: "Bells of Heaven" is a good book—but
not the 'Gospel Hymns.'" Address

John C. F. Kyger, Baptist Evangelist, Waco, Tex.

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A NEW BOOK BY

L. S. FOSTER.

Every Baptist should read this book.

While it is a romance, there is woven
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needs to be thought of and emphasized
at this time. You SHOULD HAVE A COPY.

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ALABAMA & VICKSBURG RR

VICKSBURG, SHREVEPORT & PACIFIC RR

AT

T. J. TURNER

Dealer in

Fine fruits and the best candies,
soda water, ice cream, cigars
and tobacco. In fact everything

Up-to-date in my line of busi-
ness. Cheapest bananas in the

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Our Sunday Schools.

Hints on Teaching the Lesson.

BY CLARA DILLINGHAM PIRSON,
IN "S. S. TIMES."

Everything is now ready for the lesson. Are you ready? Are the children? Probably part of them are, and part are not. It is not his fault if some five-year-old, whose elders have been ill over-worked, or negligent, knows nothing whatever of Golden Text or lesson story. What will he do if you go ahead questioning his classmates, and receiving prompt and enthusiastic replies? What will they do if you stop to teach it to him? How can you handle such a class as a unit? There is but one way in which it can be done, and this way is advocated by teachers of national reputation. Make no attempt to have the lesson of the day studied in advance. If you have cards or leaflets arranged for but one Sunday's work, do not give them out ahead.

Begin with a review of last Sunday's lesson, letting the pupils do the talking. In most classes the teacher is too active and the children are too passive. Talk just enough to guide their thoughts and keep them from wandering.

If one of the pupils was absent last week, suggest that "we will tell the story over for Tommie because he wasn't here." It then becomes such a compliment to him that he cannot be inattentive while the others talk. Let each child contribute his share. Draw out the shy girl with a suggestive "And then what happened, Ella?" and suppress the over-glib one with a quiet "Yes; and now let Joe tell what came next." When you repeat the Golden Text for the week past, you can do so several times, to make it more impressive—first, perhaps, with lips alone (no voice), then whispered, then spoken's fly. Next the children may like to try saying it alone, once at a time. Tommie will be a very queer boy if he does not know it before the others have finished, and then, to unite them in common action once

more, they may all say it softly again. This would be practicable in a small class; in a large one it would become wearisome.

Now link the lesson of to-day with that of last week. The sequence of thought is not always well marked to the mind of a child in following the International Lessons, yet some connection can invariably be found if searched for. Tell the lesson story simply, using words which all can understand. Make it vivid with illustration and gesture, and be careful where you lay the emphasis. Half a dozen profitable applications of the same Scripture lesson may be made for an adult class, three or four for one of intermediate grade, but you must concentrate the attention of primary pupils on one phase of the teaching, or you will spend valuable time to no effect. Make the application suitable to children of their age, something that bears on their daily life, and will help them withstand the temptations to which they are now subject, rather than fortify them against others which will not come for at least ten or twelve years.

For this same reason (the danger of producing several hazy and fleeting impressions instead of one clear and lasting one), be very careful how you use stories and modern incidents as illustrations. It is easy to entertain little people in this way, but it is better to give your attention to making the Bible story itself interesting and pleasant to remember. This does not mean the utter discarding of secular stories, but there must be no question as to which is emphasized—which illustrates the other.

Do not give out the cards or leaflets for the day until you reach that scene in the lesson which is pictured on them. Indeed, if the interest is intense, it would be inexpedient to interrupt the spoken narrative at all in this way, and you might better wait until the close of the lesson period. When you do distribute the cards or leaflets, allow the children time in which to study them quietly, and ask questions and make comments. Do not expect them to listen at

tentively and look at the picture at the same time, and remember that sight means more to them than sound.

A Teacher With a Schedule.

The weak point in the preparation most Sunday school teachers make is their failure to prepare a schedule for their teaching—that is, the order in which they shall take up and discuss the facts and lessons of the day's Scripture. Probably the majority of teachers begin with verse one and go steadily on through to verse thirteen, or as near it as the superintendent will permit them to get. This is teaching with a shovel, and not with a sieve.

Wise teaching selects, marshals, brings to focus. It excels haphazard teaching as far as a painting by Rembrandt excels a white-washed fence. It does not permit ideas to neutralize each other. It has a purpose, clearly and determinedly held in view, and to this purpose it subordinates everything else. It knows that the effectiveness of the lesson depends quite as much on what is left out as on what is put in.

Now, the more ideas a teacher has, the greater need he has of a schedule, just as the railroad that runs most trains is in need of a good time-table.

Imitating Paul, the wise teacher will take for his motto, "This one thing I teach." He will teach as much more as is possible, but first he will make absolutely sure of one thing. My own plan in connection with every lesson is to lay down one principle, and one or two or three subordinates. It is best to write these down on the margin of the quarterly, in precisely the order in which they are to be taken up. Ask yourself most earnestly, "What is the main lesson this Scripture is to teach my scholars?" Having decided on that, consider your teaching a success, whatever happens, if it has impressed this one truth. Leap to this task as swiftly as may be, even if to reach the chosen point you must pass hastily over the first portion of the lesson. After driving home this truth and making sure of it, take up in turn your subordinates.—Amos R. Wells, in *Sunday School Success*.

JOB WORK.

The Baptist is now prepared to do job work in quick time and in first-class order. Letter, note and bill heads, and envelopes of any size printed at the lowest prices consistent with first class work and material.

A reasonable proportion of all sorts of job work needed by our friends is solicited, and satisfaction guaranteed. Minutes, Catalogues and all kinds of pamphlet work will receive closest attention. If you need anything in the job line, write us for estimates of work. All requests will receive prompt attention, and all orders placed with us will be filled promptly. No. 304½ Capitol Street

FISCHER EMERSON PIANOS

The two best known for durability in the South.

GRUNEWALDS are the agents, NEW ORLEANS.

Write for prices and save money and buy from this old, reliable and time honored Music House. Agents also for all other high grade Pianos, Organs and Musical Instruments.

Deaths.

Everett

After a long illness, at 10 a. m., May 17, 1901, Robie Everett, infant daughter of Mr. and Mrs. W. J. Hughes, aged 8 months and 14 days.

What a gathering that will be in the last great day, and how many children will be there. Mark 13:37.

T. C. S.

U. C. V. March.

A Beautiful Piece of Music Appropriate to the Reunion—Memorial to the lost Lost Cause.

One of the most beautiful tributes that has been paid the order of the United Confederate Veterans is a beautiful piece of music entitled "U. C. V. March," which has been dedicated to the heroes who wore the gray from the days of the first Manassas to Appomattox Court House. The delicacy of the tribute will be more appreciated when it is understood that the title page itself is an artistic memorial to the "Lost Cause." Its dominant colors are the colors of the stars and bars, a beautiful presentation of the banner forming a background of or two of the handsome portraits of Gens. Robert E. Lee and N. B. Forrest, that have ever been reproduced. Two sabers, calvary type, stretch downward from the flag, while the beautiful Reunion button forms a tasteful emblem in itself. At the base of the oval pictures of Lee and Forrest are Laurels and an emblematic design of the glory of the Confederacy, a broken gun carriage, drum, musket and trailing colors. It tells the story of the most heroic struggle ever made in the beautiful language of symbolism.

A new piece of reunion music has been published by O. K. Houck & Co., of Memphis and Little Rock. For originality and brilliancy it cannot be excelled. It is called the "U. C. V. March," a two step, composed by Theo. H. Northrup, and dedicated to the United Confederate Veterans.

From a musical as well as an artistic viewpoint this production, issued especially for the coming reunion, is a masterpiece, and one that will live in the memory of those who hear it from scores of bands and orchestra here during the great gathering. The contrast of the brilliant catchy first part, with the sweet sadness of the memories of the great tragedy recalled by the conclusion, is where the composer has shown his art.

The Commercial Appeal has received a copy of the "U. C. V. March." It was composed by Theo. H. Northrup and is published by O. K. Houck & Co., of 359 Main St., Memphis, Tenn., and 309 Main St., St. Little Rock, Ark. It is unquestionably a composition of the highest order and one of the most stirring military marches of the decade. The opening theme is well conceived and leads into a trio that is exceptionally brilliant and original. The finale is a magnificent movement written in the true march style.

While the new march has all the new essential qualities necessary for effective band performance, yet it is perfectly adapted to the piano, and will attain great popularity with the musical public.

Mr. Northrup, the composer, has written many compositions of sterling worth in the various depart-



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Asst Gen. Pass. Agt., Chattanooga, Tenn.

L. B. ROGERS, Ticket Agent.

T. P. A.

Low Rate Excursion.

Memphis, Tenn., May 25, 26, 27, 1901.

Account of Reunion U. C. V., at Memphis, the Illinois Central, R. R. will sell round-trip tickets on May 25, 26 and 27 at \$4.20, good to return by June 4, 1901, with an extension to June 19th, if ticket is deposited with the joint agent at Memphis and the payment of 50 cents. On Monday, May 27, we will run special trains in addition to our special services. A special train will leave Jackson at 10 a. m., arriving at Memphis at 6 p. m. This train will handle the business between Jackson and Grenada.

Mr. Northrup, the composer, has written many compositions of sterling worth in the various depart-

ments.

Dr. Charles Carter, graduate of American School of Osteopathy, under Dr. A. T. Still. Consultation, Examination and Literature free; 104 Capitol Street; Phone No. 114. Jackson, Miss.

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Also Organs, Sheep-shearing
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Woman's Work.

My Reward.

I used to work and dream of this reward
That soon would bring my eager
efforts here.
Fair laurels for my brave and sweetest
joy.
Unsullied by a cloud or big tear.

But now I tire till nature worn and
faint

Bids me no longer with my tasks
content.

Ne'er giving thoughts to what the fruits
shall be.

I know that age will receive all that
we do.

And if not, where man unwittingly
Weaves a web of thorns to deck
his brother's brows.

And sorrow comes to check the perfect
joy.

That love here fails would to our
hearts allow.

Somewhere beyond the Leigh—where
hurts the stars
In some sweet country fair, with
fades light.

The fruits kissed by the sun's Parade.

Will in more perfect beauty greet
my sight.

And knowing this, so thought of
failure comes.

To wreck my purpose, nor my soul
alarm.

Or here, or there my recompence will
come.

And I await it with a heart serene
and calm.

From Odile Gregory.

Religion in Italy.

MUCH ACCOMPLISHED.

Thank God, much has been ac-

complished. Would to God it were more, but to me who see the difficulties, it seems a great thing that we have, for our quarter of a century's toil, twenty-two churches of the form and spirit of the New Testament—churches of like faith and order with yours, my brother, my sister, and not without the missionary spirit. As to quality, our members average well with the Baptists of the Southern Baptist Convention, and many of them stand firm despite persecutions unknown in our own happy land. But these results by no means fully represent the missionary activity put forth, for there has been a wide sowing of seed through the spoken and the written word, much of which we trust, will yet yield a harvest, for cases have already come to our notice where seed buried for twenty years and apparently dead had germinated and yielded precious fruit.

Good Works.

Good works is the spontaneous outburst of the renewed heart.

In answer to the question: What is the work of God?

Jesus said the work of God is that ye believe on Him whom he hath sent.

When the children of Israel returned from Babylonish captivity and rebuilt the walls of Jerusalem, the work prospered under such great difficulties, that even their enemies said: "This work was wrought of God." Neh. 6:16.

We feel that the building of this church house is a good work that has been approved by God. Let the good work go on until this house is filled with good, comfortable seats, plastered, finished and furnished with hymnbooks, Bibles, etc.

God works in any work that advances the cause of our Redeemer; such as helping the poor, sympathizing with any who are bereaved, or in distress, visiting the sick, bringing children into the Sunday School, teaching the word of the Lord, and leading sinners to the Savior. These and many other good works, they can do. Show to those with whom we are surrounded that "we have been to Jesus," and thereby glorify our Father who art in heaven; "for by their faith ye shall know them."

"Commit thy works unto the Lord and thy thoughts shall be established." Prov. 16:3.

MRS. M. F. SEARCY.
Biloxi, Miss.

QUEEN & CRESCENT ROUTE THE BEST WAY.

Account The Pan-American Exposition, Buffalo, N. Y., May to Nov. 1901. The Queen & Crescent Route will sell tickets at the following rates: via Cincinnati, sold daily April 30th, to September 30th, 1901, \$39.50.

Via Washington, D. C.; dates of sale same as via Cincinnati, \$41.10 via Cincinnati only, sold May 6th, 13th, 20th to 27th, limited eight days from date of sale \$31.50.

For further information call on or phone GEO. H. SMITH G. P. A.

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Blood poison or deadly cancer are the worst and most deep-seated blood diseases on earth, yet the easiest to cure when Botanic Blood Balm is used. If you have blood poison, producing ulcers, bone pains, pimples, mucous patches, falling hair, itching skin, scrofula, old rheumatism or offensive form of catarrh, seabs and scales, deadly cancer, eating, bleeding, festering sores, swellings, lumps, persistent warts or sore, take Botanic Blood Balm (B. B. B.) It will cure even the worst case after everything else fails. Botanic Blood Balm (B. B. B.) drains the poison out of the system and the blood, then every sore heals, making the blood pure and rich, and building up the broken down body. B. B. B. thoroughly tested for 30 years. Sold at drug store, \$1. per large bottle. A trial treatment sent free by writing Blood Balm Co., Atlanta Ga. Describe trouble and free medical advice given until cured. Botanic Blood Balm does not contain mineral poisons or mercury (as so many advertised remedies do), but is composed of Pure botanic ingredients. Over 3,000 testimonials of care by taking B. B. B.

ENCOURAGING SIGNS.

What is perhaps specially interesting and encouraging is that within the past few months there has been an almost spontaneous movement towards the gospel in three widely separated communities, distant also from any evangelical church. From each of these communities has come to us a gladly headed call for a preacher, or in distress, visiting the sick, bringing children into the Sunday School, teaching the word of the Lord, and leading sinners to the Savior. These and many other good works, they can do. Show to those with whom we are surrounded that "we have been to Jesus," and thereby glorify our Father who art in heaven; "for by their faith ye shall know them."

"Commit thy works unto the Lord and thy thoughts shall be established." Prov. 16:3.

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EXCURSIONS TO THE WEST.

The Iron Mountain will sell Round Trip tickets on the following dates to certain points in Arkansas, all points in Texas, Oklahoma, Indian Territory and other Western States:

February 5th and 19th.
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June 4th and 18th.
At one fare plus \$2.00

These tickets are good to stop over at pleasure on the going trip 15 days; good three weeks for return.

The Iron Mountain has the quickest service through Arkansas and Texas without change of cars; also through cars to Hot Springs, Ark., the old established line to that point. Cheap excursion tickets on sale the year round.

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A Cure for Fits

If you suffer from Epileptic Fits, Falling Sickness or St. Vitus Dance, or have children that do so, my New Discovery will CURE them, and all you are asked to do is to send for my FREE REMEDIES and try them. They have cured thousands wherethat else failed. Sent absolutely free with complete directions, express prepaid. Please give AGE and full address.

DR. W. H. MAY,
94 Pine Street, New York City.

Temperance.

The Army Saloon Dies Hard.

Some of the army officers fought hard to retain the army saloon known as the canteen, and they want it to appear that the "blind pigs" are worse than the canteen—they asserted it would be the case. There is as much truth in their assertions as there is in the liquor sympathizers at home when they tell you there is more whisky drank under prohibition than there was when they had the open saloon.

As a matter of fact there is not

more than one gallon to every twenty. I made a record of all the whisky received at Shubuts for a year before prohibition and for a year afterwards, and one in twenty was the proportion. It would not be near so much now for many of the old toppers have been reformed. If a man can have the temptation removed from him he will soon get out from under the influences of the habit. But common sense will teach you if there is a saloon in the camp or army post, with but little to employ his mind, and he can get credit at that saloon he will drink more than if he had to evade the guard and get outside the lines and run the risk of being court marshalled.

It is the constant moderate drinker that is burned out first, and becomes a sot. A beer drinker becomes bloated, has no strength or wind, cannot have a surgical operation performed on him and with a little fever he goes out like a candle.

Temp. Adv.

A Georgia School Girl's Essay on Temperance.

Prohibition in Maine.

A little school girl in the rural districts of Georgia was assigned a composition on "Temperance," and the following is the result: "Temperance is more better than whisky. Whisky is 10 cents a drink, and lots of it. My pa drinks whiskey. He has been full 113 times. One night he came home late and my ma went out and cut some hickories and walloped him good. Then she ducked his head in a tub of soap suds and locked him up in the barn. And the next morning my pa said he reckon he would swear off."

I deny the proposition that during the history of the law there has been any increase of crime or of the evils that are attendant upon the sale of intoxicating liquor. I assert that the contrary is true. I deny the assertion that liquor is sold in Maine as openly as in any other community. In Washington, for instance, it is sold as openly as dry goods, groceries and other articles of legitimate merchandise. The saloons advertising in the papers, by signs over their doors, upon their windows and by a display of their goods in the windows on the street to attract the attention of the traveler.

I have lived in Maine all my life and I never saw or had my attention called to a saloon in Maine that thus advertised its business upon the streets or in the press, and I deny that there are any such. While there are saloons in Maine, principally in the cities and larger towns, they have been driven behind the door by the law, where they are looked for, instead of openly and publicly, drawing the attention of customers by attractive devices, as do saloons elsewhere. And this, I submit, is far different from the open selling as it exists elsewhere.

THE BAPTIST.

A CHANCE OF A LIFETIME. GULFPORT, MISS.

THE RISING MART OF COMMERCE AND THE GREAT RAIL ROAD TERMINUS
OF THE SOUTHERN STATES.

The Gate City of the Gulf of Mexico and the harbor light of Miss. Formed and endowed by nature, improved and beautified by man, and destined to become one of the leading cities of this wonderful South.

Get in while property values are still low and grow up with her. You have a chance to purchase lots 50x190 feet each, for \$50, \$75 and \$100, on easy terms, adjoining the present townsite. The owners, J. A. Dolan, vice-President of the Bank of Clarksdale; E. P. Peacock, Cashier of same Bank; W. D. Barry and others associated with them will spare no expense to make it the most beautiful residence section of Gulfport; and all those who are fortunate enough to purchase in the first installment of lots will most certainly reap large returns.

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PHIL. A. DOLAN, SEC'Y AND MG'R.

and enforcement of the prohibitory law has been vastly in favor of the improvement of the people of Maine during the whole of its history. It has increased sobriety, and conserned law and order, and been conducive to good citizenship. I have lived in Maine all my life and I never saw or had my attention called to a saloon in Maine that thus advertised its business upon the streets or in the press, and I deny that there are any such. While there are saloons in Maine, principally in the cities and larger towns, they have been driven behind the door by the law, where they are looked for, instead of openly and publicly, drawing the attention of customers by attractive devices, as do saloons elsewhere. And this, I submit, is far different from the open selling as it exists elsewhere.

The Devil's Parlor.

Please read the revised edition of the above booklet. It contains the dream of all that has been written about the modern dance. Price 2cts. per copy.

Address Rev. W. K. Red, Hattiesburg, Miss.

Baptist Young People.

After.

After the shadow,
The tranquil sun,
Silver stars, when the
Weary day is done,
After the snow,
The emerald leaves,
After the harvest,
The golden sheaves,
After the clouds,
The violet sky,
Quiet leafy wood,
When the winds go by,
After the tempest,
The hills of waves,
After the fierce battle,
Come peaceful graves,
After the earnest sowing,
In nature's own soil,
Beautiful leaves unfolding,
Joyous life repays the toil,
After innocent childhood,
Comes a sterner life,
After trust-loving prayer,
Reliance arms for the strife,
On some bright day,
After the wedding bells,
Come joyful greeting,
Then sad, sad farewells,
After the bitter weeping,
Comes sweet repose,
After the dreary bed,
Then the radiant rose,
Then "After," after health,
Heaven brighter grows,
Sweet the new life,
All bliss, no dreared woes.

MARY NELL RICHARDSON.
Blue Mountain, Miss.

The Baptist Union comes out in a new dress and with new arrangement all the way through this issue; and the good part about it is, that all the changes are good except the grade of paper used seems to be cheaper than here to fore. That is a small thing, however, the reading matter is fine, which is the principal thing.

Dr. Geisweit is acting editor, and right well does he start off. The Lord always has a man for every place, and Geisweit is the right man in the right place. The paper will be distinctly religious and spiritual, no dealing in secular things at all. It ought to find its way into every Baptist home on the continent.

[The following clipping from a recent issue, under the head of "Ways of Doing Things," deserves a wide reading by every one who plays his organ in the prayer-meeting, Sunday School, the B. Y. P. U., or the regular church services. All pastors would do well to kindly call the attention of their organists to it.]

The Organ in the Meeting.

The prayer-meeting is no place for a display of the organ. The organ in the meeting is like the perspective to a picture—it simply

forms a background, and aids in bringing out the beauty of the whole. Unless the music is entirely new, only the first few measures of the hymn should be played; indeed when responses or testimonies are being given, only the chord of the hymn to be sung should be sounded; and if the leader of the music is alert, he can begin the song with the first touch of the organ. Never, under any circumstances, should interludes be played in a prayer-meeting. This should be thoroughly understood by the organist; a short pause between the stanzas is enough. An article on "Music in the Prayer-Meeting," to be published in this department in the near future, will take up this matter of the service of song more fully.

Columbus.

The regular meeting of the B. Y. P. U. was held Sunday afternoon, most of the time being spent in the semi-election of officers.

Having finished the regular program, ballots were cast and the following officers elected:

W. N. Pucket, President.

G. F. McCowan, president of Devotional Committee.

Miss Mary Mayo, president of Christian Culture Course.

Miss Mattie Will Walker, president of Social Committee.

Miss Alice Halbert, president of Flower and Sick Committee.

Miss Annie L. Long, Organist.

John Jacobs, Secretary and Treasurer.

I am glad to say that our Union has made substantial progress during the past year and is growing more useful as the time passes. The membership is steadily increasing, and the attendance at our regular meeting is encouraging and inspiring.

LOWRY LONG,
Cor. Sec'y.

[We regret the delay in printing this good report.—ED.]

DR. WM. WRIGHT, DENTIST.

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Among the diseases, yielding most promptly, may be mentioned Stomach troubles, in all forms; Liver, Kidney and Bowel troubles; and, all the diseases peculiar to women alone. Some of the most astonishing cures have been in the various forms of fever—TYPHOID, MALARIAL and "SLOW FEVER."

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MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness, heart failure, and nervous prostration.

For fever, chills, debility and kidney diseases take Lemon Elixer.

Ladies for natural and thorough organic regulation, take Lemon Elixer.

50c and \$1.00 a bottle at druggists.

Prepared only by Dr. D. H. Mozley;

Atlanta, Ga.

A CARD.

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Publisher Morning Call

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We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Prop. Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75 c. per bottle. Sold by all druggists. Testimonials free.

Hall's Family Pills are the best.

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I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixer, got it, taken seven bottles and am now a well man.

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Mozley's Lemon Elixir

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration.

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Woodstock, Ala.

Fancy Barred Plymouth Rocks

Exclusively

Full size, and Hens scoring 91 to 93, headed by cockerel scoring 93 1/2. No extra stock anywhere. Eggs \$2.00 per setting.

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Canton, Miss